

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

WE HAVE SENT MR., TO PROMOTE DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BOUND

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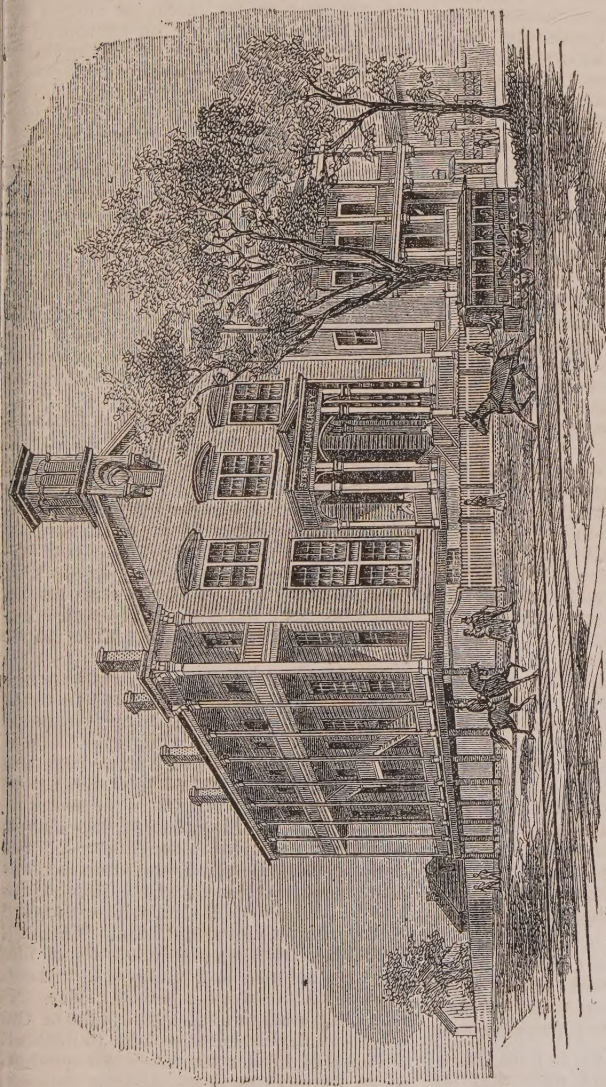
American Missionary.

VOL. XIV.

AUGUST, 1870.

NO. 8

AMERICAN MISSIONARY ASSOCIATION.



STRAIGHT UNIVERSITY

Is located in New Orleans. It was named after its generous patron, Hon. Seymour Straigt, one of our earliest and most self-sacrificing friends. The land was purchased by the A. M. A., and fine buildings were erected with aid from the Freedmen's Bureau. The institution was incorporated June 25th, 1869, "with the power to confer all such degrees and honors as are conferred by Universities in the United States."

The Normal Department, designed to prepare teachers, was opened November, 1869, and has already fifty students. It is aided by the Peabody Fund. The Academic Department, not opened till January, 1870, has two hundred and fifty students. The Theological Department, called "Reed Theological Seminary," in honor of Dea. Josiah Reed, of So. Weymouth, Mass., has a class of fifteen, most of whom are pastors of young Congregational churches. The Medical Department has been established, with a board of distinguished professors, and will commence instruction the coming autumn. The Legislature has adopted it, and appropriated for its immediate wants thirty-five thousand dollars. A large class of young men has entered the Commercial Department, and a Law School will soon be organized.

Situated in the center of populous States, where there is no other University open to students without regard to race or sex, and with all its departments manned by able instructors, this young institute will meet an imperative need, and exert a vast influence in the great work of Christian civilization.

J. W. H.

STRAIGHT UNIVERSITY.

On our first page we present a picture of this institution, with a brief sketch of its size, location, &c.

Quite timely, we have just received New Orleans papers containing very full accounts of the commencement and dedicatory exercises, which took place June 27, 28 and 29. We are indebted to the New Orleans *Republican* for the following particulars, which we glean from its extended reports:—

THE COMMENCEMENT EXERCISES.

Yesterday was the first of the three days appointed for the commencement exercises of Straight University. The day was appropriated to examinations of the primary department. To-day and to-morrow the examination of the more advanced classes will take place.

THE UNIVERSITY BUILDING

is at the corner of Esplanade and Roman streets, in the Third District. It is a large structure, and appears to be well adapted to the educational purposes for which it was erected. There is a basement story, about ten feet high, which is used for the primary department, and for other purposes. The main entrance is attained by a flight of broad stairs, leading to a vestibule, on each side of which are rooms appropriated to the directory of the institution, and at the further end, opposite the main door, is the entrance to the chapel.

The chapel, which we estimate will hold about twelve hundred people, is admirably arranged for the accommodation of the congregation which crowds it on Sunday, while all its belongings and ornaments are in excellent taste. It contains a fine-toned melodeon of the largest size. The galleries, ranging on both sides of the room, are well adapted for sight and hearing; and the *tout ensemble* of the chapel will, for good taste and perfect adaptedness, compare with any structure for similar size and purposes in the city.

The whole of the upper story consists of several large and airy class-rooms, completely and appropriately fitted up with proper school furniture. In this story, also, is the library, which already contains a goodly number of volumes, and, as we were informed by the Rev. Mr. Turner, is receiving constant additions.

We are compelled, for want of room, to omit the account of the examinations. The *Republican* expresses its commendation of the ability of the teachers and proficiency of the pupils, and adds:

In estimating the result, as here stated, it must be considered not only that the pupils have been but a short time under

tuition, but that a large portion of them were of French parentage—that the French language was their mother tongue. This would, of course, cause a difficulty in acquiring a correct English pronunciation and accent.

It must be remembered, too, that very many of these children possess no *inherited* intelligence, for they are the offspring of parents who had been kept in the degraded ignorance belonging to a state of slavery, to which, until a few years past these children were also destined.

It may be proper to remark, also, that the progress so far made, as shown by the examinations, must be attributed to the great earnestness shown by the lately enfranchised race in acquiring knowledge, causing them to seize with avidity and zest the advantages of which they had been deprived.

The exercises were followed by addresses from Mr. Roxborough, Col. Mason, and Rev. Father Maistre. We cannot follow the interesting details of the other two days, and must content ourselves with giving portions of

THE DEDICATORY ADDRESSES.

The following is the address of Col. E. W. Mason on the dedication of the University building and the transfer of the property from the United States government to the A. M. A.

After the opening, Col. Mason rose and spoke as follows:—

In view of all these things, gladly, Mr. Healy, do I, as the agent of the Government, obey the executive order, and transfer to you, for the American Missionary Association, this beautiful and well arranged University, and may its present prosperity be but a prophecy of its future, and may you long be spared to see, respecting it, your most sanguine hopes realized.

Mr. President, ladies and gentlemen: We have met at this time and place to formally dedicate this material structure to the great work of education. I find its inception and history in a beautiful catalogue of the University, which I hold in my hand, and which is as follows:

“The enfranchisement of the slaves and their necessitous condition, led the American Missionary Association to plan schools in the South, whose immunities should be enjoyed by all, without regard to race or previous condition. Through this unsectarian agency hundreds of elementary schools and colleges have been opened to the colored people. New Orleans, the commercial metropolis of the South-west, seemed especially to demand a school of higher learning—for one-half of its population is of African descent, thousands of whom, free born, are per-

sons of wealth and culture. To meet this necessity, in the spring of 1869, a few gentlemen conceived the plan of planting this University.

"The Freedmen's Bureau and Am. Missionary Association at once pledged their co-operation. A site was selected on one of the most beautiful streets in the city. The Am. Missionary Association purchased the grounds, and the Government assured the erection of buildings to the value of \$20,000. An act of incorporation was secured June 25, 1869, 'with the power to confer all such degrees and honors as are conferred by Universities in the United States of America,' and representative men, in sympathy with the work, were chosen a Board of Trustees.

"While the buildings were being erected, a Normal department was opened in one of the churches, which numbered about sixty students. February, 1870, the building was completed and at once occupied. The providence of God seemed to favor the enterprise from the beginning; and, within these brief months, more than eight hundred students have been instructed. Its beautiful and well arranged apartments, ample modern facilities for instruction, scholarly and consecrated teachers, and the high moral tone of its culture, render it pre-eminent as a school for youth. Distinguished gentlemen, familiar with the best methods of instruction, have expressed the highest commendation. Because it is catholic in its aims and thorough in its culture, several students of the Saxon race have availed themselves of its advantages; and at no distant day it is expected that all nationalities will freely enter its departments.

"This building, erected by the Government for the American Missionary Association, I am ordered by Major General O.O. Howard, the Commissioner, to transfer to that Christian body. This I do most cheerfully, because I am fully persuaded that it will not be alienated from the purposes of its erection—the education of students, without regard to race or color.

"The history of the American Missionary Association needs no extended recital by me. It planted the first freedmen's schools in this State, and the Bureau found it occupying the ground.

"General Banks promised to assume and faithfully perform this educational work in Louisiana, and this Association withdrew its corps of faithful teachers and directed its means elsewhere. So soon as the Bureau resolved to devote its energies to the erection of buildings for elementary and higher learning, this Association re-entered this field, and by the untiring energy of its agent, Rev. J. W.

Healy, commenced the erection of school buildings and the organization of schools, by the co-operative aid of the Government. Other Associations have received similar and greater aid, and all have been aided when the conditions prescribed by the Government have been complied with. We have aided the Methodist Church to the amount of \$40,000, the Baptists \$30,000, and this Association about \$25,000. Without making invidious comparisons, facts warrant me in saying that this Association has done more educational work than any other. Its score of school buildings, all occupied with efficient schools, sustained all the year, and its more than sixty teachers, are evidences that it means work. This University, which has instructed nearly nine hundred students the past year, and the results witnessed in these examinations, are full proof of its faithful work.

It is with reluctance that we confine ourselves to the following brief sentences from the excellent reply of

REV. J. W. HEALY.

Rev. Mr. Healy, in accepting the transfer of the property to the Association, of which he is agent, spoke as follows:

In behalf of the American Missionary Association, I accept the transfer of these buildings and furniture, which you have formally delivered to us by order of the Secretary of War. This I do, not to enrich the Association which I represent—for it is a most valuable and generous donation—but I accept it with the sincere and profound conviction that the educational design of the Government, in the erection and transfer, will be faithfully and sacredly carried out. What we have done the past year is a pledge of what we purpose to do in yet greater measure. * * * Thanking you for all your generous aid and timely co-operation—for we have ever wrought as brothers in this common work—let me express my gratitude once again for the transfer you have made; and pledge the Government, through you, that the American Missionary Association, and this University, which I am permitted to represent, will be the guardians of this sacred trust; and may the great Father of us all bless your work more abundantly in coming years.

NORTH CAROLINA.

DUDLEY, June 11, 1870.

The great work of salvation moves on in Dudley; conversions still take place, and we trust the next communion will witness our first number more than doubled; a very interesting feature in

this work is, the desire of these young converts to labor. Last Sabbath the young men came to me and earnestly asked if I was not going to appoint another prayer-meeting, three miles away in the woods, like others we had held there. When these meetings are held, they go together, stop in the woods once and pray, then proceed to the place appointed, which is usually some lowly log dwelling. Their earnestness is the more marked, when we remember that the season of the year compels them to use every endeavor to obtain a livelihood, and that many are tending large farms.

A WORKING CHRISTIAN.

Last week one of our young brethren was sick, and another proposed that we should visit him. He said he was tired after ploughing in the field for fifteen hours, but thought we ought to go if we could. Weary as I was I could not refuse with such an example before me; so off we started four miles through the pines by night to visit and cheer a sick brother. And all along, as we were returning near midnight, I thought of how that brother twice every Sabbath, and every Wednesday night, had trod that lonely path to come to our meetings, and sometimes went three miles beyond us to aid in some little prayer-meeting in another direction. Such quiet but earnest devotion to labor for the Master, as is manifested in these young converts I have never seen in any church.

SCOTCH BIBLES.

In all this work most marked attention has been given to the Word of God, and we would not forget to thank our friends in Scotland for their most timely gift of Bibles; many of these poverty-stricken people who have been several times robbed by the lawless Ku Klux, could have had no Bible at all, had they been compelled to pay for it. Last night a young woman came three miles to get a Bible. Thinking she might

have been obliged to buy it, she had been hard at work several days to save money enough to do so, and what was her joy when she carried back the treasure without money and without price, and the few cents she had earned were left for bread. Respectfully,

JOHN SCOTT.

MISSISSIPPI.

THE BIBLE A POWER.

MISSION HOME, TOUGALOO, }
June 10th, 1870. }

It is well that the friends of our work ask for facts. Facts of absorbing interest are daily occurring around us—facts which ought to arouse each friend of his race, and fill your treasury with means ample for this work. Not simply the great patent fact that millions of the South are learning their first clear lessons of morality and religion; but facts of the success and triumph of the truth where error and ignorance and sin abounded.

MORAL DESOLATIONS.

Eight months have passed since we came to occupy this new field. I could scarcely realize that so near those time-honored temples, planted by Puritan hands at the North, lived a people so destitute of every moral sentiment, so barren of every virtue. When we came here, we found no place of worship for miles around. Large portions of both races spent their Sabbaths at liquor shops or hunting grounds, or places of revelry and sin. Human life was lightly esteemed. Three times within eight miles of us has the assassin's knife or bullet found its victim. These occurrences cause but little excitement, the multitude pass on, and the murderers go unpunished. This may not surprise you, for here was the darkest field of slavery. Scarcely a plantation that has not the history of its inquisition written in the memory of the ex-slave and the heart of God. Let them rest there—

"justice and judgment are the habitation of His throne"

A CHANGE COMING.

But over these blood-stained fields a change is coming—a change so marked that men stand still, and even cavillers say it is wonderful—a change not wrought by the hand of weak "earthen vessels," but by the power of divine truth. When we first came, we called together a few children read to them lessons from the Bible, sung, and prayed with them. Like other children of heathenism, they had to be watched lest their stealthy hands should carry away every little article they could hide or appropriate. Our first few days here were dark days—I cannot tell you how dark. But the clouds lifted. Our little band of five children in Sabbath school increased twenty-fold, and our day school flourished. Out of the forest, out of the liquor stores and from the haunts of play, came men and women to read, or hear read, the Word of God. The first effect we noticed was the softening of the voice, the subdued tone and manner. The depot, with its curse, the liquor shop, had long been the resort of scores of these people, of all ages and both sexes. But the power of truth is stronger than rum and railroads. Sabbath by Sabbath we lessened their numbers, till few but abandoned women and drunken men are found there. Our Sabbath school now numbers nearly one hundred and fifty. Half of of these at least can now read the Bible. We spend about two hours and a half in these readings, with few simple comments.

THE SCOTCH BIBLES.

How I wish that the good men who plead the cause of the poor Freedmen in Scotland and sent us these precious Bibles, could have been with us when we studied Christ's Sermon on the Mount. It seemed as new and strange to the people here as to the people to whom it was first delivered. It chained their attention for hours, for

several Sabbaths. I almost think they would like to have studied it through the year. Its blessings pronounced on "poor," "mourning," and "persecuted" souls seemed written for them. It dealt out to them even-handed justice. I believe they felt that all its words came from God.

At the close of the study of this Sermon, one of the scholars repeated the three long chapters with scarcely a mistake. I always believed in the power of divine truth to lift the souls of men to a higher destiny; but here I have seen its effects most strikingly displayed.

GRATIFYING INCIDENTS.

Let me give you some incidents of its power. In March I had occasion to raze a picket fence. It lay several weeks before I could reconstruct it. When I gathered its scattered material and rebuilt on another line, an old negro came half a mile to tell me the "lenium" had begun. "I have lived," he said, "on this plantation twenty years, and never till this year would a piece of that fence have been left as big as my hand, unless watched and guarded night and day. In slavery times, wood, corn, potatoes, chickens, everything that could be used or concealed, vanished like the dew."

LOST MONEY RETURNED.

One morning I paid one of my carpenters ten dollars, which he put in his vest pocket. Working about the yard he lost it, and was obliged to leave on the train without finding it. Returning at dinner, I went directly to the school-room; I said to the dear children, "God and His Son, who sent us that good letter, the New Testament, and all good men, are against dishonesty. I paid Mr. G. this morning ten dollars, which he lost from his vest pocket. It is his money still, whoever may have found it." A boy about twelve years old walked from his seat, and deliberately put the money in my hand.

Subsequently, one of the school girls lost, somewhere about the yard, two dollars from her dress pocket. I did not hear it until the scholars had dispersed for the day. The day after, a boy put the money in my hand, saying, "I waited to see who lost it."

THE BIBLE AND SABBATH.

One morning, two boys passing by a shed where I was standing, were discussing the conduct of their mothers, in their *newly-discovered* light of the Bible. One says, "I wouldn't buy no meat on Sunday, as Aunt Rachel did—I'd starve first." The stores here kept by Jews are open on the Sabbath. This the boys clearly condemned. Till within the last year, many of these boys had never heard a prayer. These encouraging indications of the force of truth are by no means confined to children. The whole community seem to be arriving to a clear sense of their family and social obligations, their duties to government and to God. Here too we have gathered a little Church of loving, faithful disciples. What makes this event more joyous, is the fact that when we organized this Church, a Southern white and his wife came cheerfully forward and united with us and these dark brethren in Church relation. Though a late rebel soldier, scarred and maimed by the strife, with a life-long education of caste and race, now a convert in the school of Christ, all the legions of enmity were cast out, and he came a gentle lamb to take his seat at the feet of Jesus. Tell the North, tell Scotland and England, tell all the world, the South is rising, and blessed are the hands, the prayers and alms that lift her up.

Yours truly, H. S. BEALS.

ALABAMA.

TALLADEGA.

Our faithful missionary, Rev. H. E. Brown, and his zealous co-laborers at Talladega, have adopted some methods of practical Christian work that

have always seemed to us very effective, and especially well adapted to that region of country.

One of these methods is a meeting for the study of the Bible, for prayer, and for personal spiritual preparation for Christian effort. This meeting is for those who are *leaders* of similar meetings in different parts of the district, and for the Normal scholars who are preparing to go forth to teach school.

A recent communion service was selected as a time when the little church in Talladega, and these earnest laborers, should review together what they had witnessed of God's work among them. Timely notice had been given that each one might be ready with his report. Sabbath afternoon and evening were devoted to the review, and a joyful time it must have been. Much would we have been rejoiced to have been there. From an extended sketch of the "Reports," furnished by one of the brethren, we glean the following:—

SABBATH SCHOOLS FOUNDED.

The first report was from a young man who resides about five miles from here. He had there conducted two prayer meetings, and a Sabbath school, each week. They were blessed with one or two conversions. In two cases had family worship been established.

The next report was from a young man, also a student, who had been teaching a day school about thirty-three miles away. He opened school with religious worship, and had family worship where he boarded. He started a Sabbath school of forty or fifty members, and was soon sent for to help establish Sabbath schools in other places. He did so, thus starting three Sabbath schools besides his own. These are still in operation. In two of these places there had never been a Sabbath school before. Of his own pupils none were converted, though several expressed a deep interest, and said they would be Christians. He and a fellow teacher formed a temperance society of some thirty members.

PRAYER MEETINGS. PREACHING.

After this, one of the earliest students spoke of the time, last year, when several of them started out to hold prayer meetings in different families. One conversion seemed to have been secured by

them, and the people were led to take more interest in the Bible. He then started a Sabbath school of seventy-five to one hundred, which is now under the charge of one of the A. M. A. teachers. He then went to Franklin to teach a day school, and started a Sabbath school of thirty or forty pupils. He said: "After Sabbath school I aided in their religious services. I went into the pulpit and endeavored to raise the standard of religious worship. Had a prayer meeting every Sabbath evening as you do here. They were very much interested. I think a lasting impression was made—a work begun that will spread out. I had family worship where I was. After Christmas I went to Tuskegee. There we set out to visit families—to establish family altars, &c."

He established a prayer meeting for young people, and one for old people, numbering in the aggregate about one hundred and fifty members. He found much use of liquor and tobacco, and spoke against it from the pulpit as he had opportunity. He spoke of the lack of interest he found among many colored people in regard to education—of how they were satisfied with the mere beginning of it; and then, alluding to the educational and Christian work here, he said: "I think none of us, even after going out (to teach) and seeing, realize the greatness of this work. We should give our lives to it and go as far as we can (in study), and prepare to do all we can."

GENERAL AWAKENING.

From a student's report of the work where he had been teaching I quote as follows:

"The good work is still going on. The awakening is general. Persons of all ages are deeply concerned. Old men and women, who have lived for many years without doing anything in the cause of Christ, are coming out and taking part in the work. I think our day and Sabbath schools are doing a

good work. Many are learning to read the Bible and sing songs of praise to the Giver of all good gifts. I trust that this dark part of the field may soon bud and blossom with flowers of Christian life and character."

He speaks of his Sabbath school as numbering from eighty to a hundred. Something had been accomplished in the cause of temperance.

An hour and a half had already been spent in listening to accounts of the Christian work, and so the meeting was adjourned until evening.

The next report was from a colored lady, a student, who had been teaching, and spoke of the religious work in connection with her school. She says:

LEARNING TO READ THE BIBLE.

"The old people would say, if they only could read the Bible they would be satisfied; but they soon began to read enough to understand it pretty well. One could see that there was a growing spirit, for they were very anxious to learn those blessed truths that have been hidden from them so long. Our Sunday evening meetings seemed to be growing. I always felt that the Lord was with us. Our number was always good. I was indeed sorry that I had to come away from those meetings. Pray that the Lord may send forth more laborers and gather up the lost ones."

TOIL, TRIALS, TRIUMPH.

Another student, a young man, said his home was seventy-two miles distant from here. He consecrated his life to the Lord here, and left our school nearly a year ago to teach at his home.

The county superintendent and the trustees did not encourage him; but he went to do the Lord's work, and so commenced teaching, though with but four scholars. He began with prayer. Four schools had been broken up there, and the people were much discouraged. The colored people had no houses of their own, and there was no school house. He said:

"Soon there was a meeting. I addressed it for education. Some of the white people said I ought to be killed, and some of the colored people took their part. Soon I had fifty scholars. Some of the scholars were soon able to teach the others some. I started a Sabbath school with a few. This grew. It seemed as if the Lord was with us. Some of our good white friends promised to kill me. I went on, trusting in the Lord. He was my Captain there. My enemies became my friends. Men said the spirit of the Lord was there. We started evening meetings. They grew till we had as many as the house would hold. Some came out and became faithful leaders in the prayer meetings. My father had professed to be a Christian, but I had never heard him pray. I had a prayer meeting there, and he consecrated himself to the Lord and went to work. Four or five were converted and became active Christians. Quite a number of young men, and older, did not seem to be reached. So I got up a society for them. I opened it with *singing* and *prayer*, and closed it in the same way. The people came and were interested. Wednesdays and Saturdays I had meetings at different houses. I would walk four or five miles to attend some. I took no rest, but worked for the Lord while there. I didn't get pay for teaching school there very much, but I charge that to the Lord that He may pay me."

"A PULPIT LIGHT."

Another young man says he had seventy-four in his day school, and but one of them a Christian. I quote a few words from his account:

"It is astonishing to think that there are so many belonging to the church who are only weights. The leader there—the pulpit light—did not shrink from taking up a glass of liquor in my presence and asking me to drink! I could not do much there."

HEROIC COURAGE.

An interesting account of the work at Petona I pass by with the bare statement that the Sabbath school numbers more than a hundred, and the "Band of Hope" eighteen; that the teacher has been warned to flee for his life, and has been shot at, but doesn't propose to go; and that the friends of the work intend to erect a large school house for the colored people there at once. The leader in this work is a man from the North, and not one of our students. He was for a while in the A. M. A. work here.

ENTERPRISE.

Another, a young man, says:

"I have been through some such trials as Mr. W. spoke of. I went to Clay county. There was no preparation for school—no house. The white people were not willing to let the colored people have time to build. A white man would have let a house but for the name of it. I found a colored person's house, and went in and began school with prayer. One Saturday we cut logs for a house. The white people said they would let us have a team, but did not. So we 'toted' the logs and built a house. Soon white people visited the school. They want me back. I send them books and they keep up Sabbath school."

He then speaks of having lead one man to establish family worship since his return to school.

The meeting last Sabbath evening closed at a late hour, but we felt that the time was well spent, and went home with higher resolves for the next year's work for Jesus.

SUMMARY.

During the year past thirty members of this church have led, in all, more than fourteen hundred religious meetings—making twenty-seven a week. The attendance has been about twenty-four on the average.

The aim has not been to multiply meetings for their own sake, but for the

souls that might be brought to Jesus. There have been quite a number of conversions, but the year has been more especially one of seed-sowing than of harvesting the ripened grain. Many have been taught to read the Bible. Many have been dissuaded from the use of tobacco and rum.

J. N. BROWN.

KENTUCKY.

The following is from a part of our field not very frequently reported in our columns:—

NICHOLASVILLE, KY., June 15, 1870.

After a trial of seven weeks (my first term) I can say that I am happily disappointed in the work of teaching among the "Freedmen." These weeks have been filled with toil, labor, dissatisfaction, reproach, intimidation, and (if I may be permitted to use the expression) persecution. But thanks be to God, the billows have been calmed; educational privileges defended and preserved.

I am surprised at the interest here manifested, in education. Many grown pupils have said to me repeatedly, "What I have learned in your school, for fifty cents a month, I would not part with for one hundred dollars."

February first, I began a singing school for adults; we have given three exhibitions which have passed off with great success. There were present at these performances a number of white people, the former masters of my pupils. They wished for the repetition of several airs, and praised our singing of "God bless our native land."

I found the Sabbath school quite small, numbering only twenty, and nearly all the teachers absent. The number has increased to seventy. Our Sabbath school concert gives great happiness to both the children and their parents. In one of them a boy of six, repeated, "We love Him because He first loved us." His mother who was sitting

beside him burst into tears, and the whole church rang with the glorious song, "Oh, how I love Jesus!" and such a time as followed was never enjoyed before.

CHAS. H. THOMAS.

WELCOME GIFT.

Some copies of the Well-Spring, the gift of the Mass. Sabbath School Society is thus gratefully acknowledged in these two letters.

BRANDENBURG, April 11, 1870.

The package of papers we received on Saturday, and we were very thankful for them. As they were the first papers the children have ever had the pleasure of having in the Sabbath School, you may be assured they were hailed with great joy, with extended hands, and bright and smiling faces. When after the exercises on Sunday afternoon a paper was put into the hand of each child, I felt that a well of joy was springing up from each heart; and I felt that the passage of Scripture was truly verified, "It is more blessed to give than receive." The number of children here is about sixty, the majority of which attend school and Sabbath school.

Our day school is progressing, some of the people seem to be unable to procure books for their children, and this somewhat impedes the general progress. But the anxiety is so great to improve, that as a general thing they will make the greatest sacrifice. Some of the parents tell me that they mean to send their children to school if they have to wear one suit and live upon bread and water. A great many hire their children out to work morning and evenings, and go to school.

Yours truly,

S. A. JONES.

PARIS, April 14, 1870.

I received the papers you were so kind as to send for our Sabbath schools. The children were very proud of them; they ask me to send their heartfelt thanks to you all, and say that they were very much obliged to you. The children here seem to love the Sabbath school with all their heart, and they deserve the papers, tracts, and nice little books for their good behavior, and for the number of verses they learn. If you have any Catechisms to spare, I will be very happy to receive them.

Respectfully your friend,

JENNIE E. BARNETT.

American Missionary.

NEW YORK, AUGUST, 1870.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

GEN. O. O. HOWARD.

During the war, Gen. Howard won a marked reputation as a Christian officer. He was called the Havelock of the American army.

It was probably for this reason that he was called to be the head of the Freedmen's Bureau. Perhaps, no part of the civil or military service was more difficult and delicate than the management of this Bureau. It was a new thing; there were no precedents, and the law of Congress creating it was necessarily brief and general. Large discretion was left to the Commissioner. He had to deal with interested parties of both races, white and black. He was regarded with jealousy at the North, and with undisguised hostility at the South.

In such an untried path, some missteps might have been expected; under such keen and embittered watching, much fault-finding is not strange. The recent investigation before a Committee of Congress, was perhaps due to all concerned, but we have reason to think it was largely instigated by personal and party hatred. The foes of Gen. Howard undoubtedly hoped to tear from him the robes of Christian character, and reveal a hypocrite. But the result, as we always confidently expected is only to unveil the statue, and reveal the white and solid marble of genuine Christian and official integrity.

SCOTCH BIBLES.

Our pages have borne frequent testimony to our gratitude for the munifi-

cent donation of Scriptures by the Scotch Divinity Students; and our workers in the field have often spoken of the good fruits visibly and speedily gathered from this generous sowing.

We are happy to add to-day several more such testimonials to the blessed results of scattering these Bibles among the Freedmen. The letter of our excellent missionary, Bro. Beals, will be found particularly full and interesting on this point.

OBITUARY NOTICES.

Obituary notices are always interesting to surviving relatives and friends, and sometimes only to them. But the two obituaries we give in this number, will, we are sure, interest, and quicken the best impulses of all who will read them. They are deserved records of toil, self-denial and triumphant faith.

A PLEASANT INCIDENT.

The recent Conference of the Congregational churches of Massachusetts, held at Taunton, had but one colored minister in attendance. At one time the moderator, Rev. Dr. Seelye, had occasion to vacate the chair temporarily. The colored brother chanced to be near, and he was called to occupy it. The transaction took place quietly and unostentatiously, and manifestly gave satisfaction to the Conference.

WEST INDIA EMANCIPATION.

A well-informed English writer has recently said: "The English philanthropists and Christians have for ever lost the golden opportunity of elevating and Christianizing the emancipated slaves of the West India Islands, by delay until the Freedmen had become moulded and fixed by other influences."

America must speedily decide whether she will make a like fatal mistake, not with reference to 800,000 but 4,000,000 Freedmen, with consequences vastly

more vital and far reaching. Great Britain's delay only affected a remote dependency; ours will influence the industrial and political as well as religious future of the nation.

SEED-SOWING.

This is not so much a time of harvest among the Freedmen as it is of *seed-sowing*. There is such a rank growth of the noxious weeds of a mere emotionalism to be rooted out, and there is needed such a beam-deep plowing of the law, and such a harrowing in of intelligent instruction, to prepare the way for the true seed that no great harvesting is yet to be expected. Indeed these preparatives are so repressive of enthusiasm, so destructive of what has been regarded by these people as the highest "power" of religion, that the greatest care is required that the emotions be not utterly crushed, and that scepticism take not the place of fanaticism.

But if, with the wise guidance of God's spirit, this exceedingly rich soil is duly prepared, and, if with liberal hand, the true seed be sown, then *what a harvest* will yet come to the glory of God!

FOUNDING CHURCHES IN THE SOUTH.

Churches can be founded and maintained at the West with far less of expense than at the South: for at the West there is always a nucleus of enterprising and somewhat fore-handed people, but at the South, the freedmen are universally poor, and poor in a sense that the West knows little of. Hence there must be more help, indeed at first it must be nearly *all* help, and it must be continued for a long time.

We do not wish to conceal this fact, nay we wish it well understood. But we find no reason in the fact, for neglecting this work. This spot in the Master's garden will not always be barren; nay, we believe it will, in the end, prove to

be the richest part of all, in faith, love and good works. At the peril of the nation, of immortal souls, and of the Master's displeasure, the Christians of this land dare not neglect these people. And what we do must be done quickly, for in such rich soil the enemy will speedily sow tares.

THE INDIANS.

The storm cloud of war seems to be gathering over and around the Indian territories. We greatly deplore this, not only on account of the slaughter and pillage that will be perpetrated by both parties, but more than all, because it will interrupt the efforts of the Government in the peaceful policy it has recently inaugurated.

Undoubtedly if the Indians "take the war path," it will be the duty of the Government to protect our Western settlers and our great lines of travel, at whatever cost. But yet the beneficent and exactly honest way of dealing with the Indians, so lately begun, must never be abandoned. Justice, duty and the highest statesmanship equally demand that the United States shall deal uprightly with these aborigines, not only in the intentions of Congress and the Executive, but in the practical transactions of subordinate agents. Let the Government meet them with honesty, agricultural implements and schools, instead of rascality, rum and war, and then we shall have peace.

CHINESE IMMIGRATION.

Since the issue of our last Magazine a new impulse has been given to the discussion of this subject, by the advent of some Chinese laborers into North Adams, Mass.

Among the almost innumerable newspaper articles to which this event has given birth, two have particularly interested us, one in the *Independent*, by Rev. Washington Gladden, of North

Adams, and the other in the *Congregationalist*, by Rev. G. D. Pike, agent of this Association. We should be glad to republish both, but want of room compels a selection, and we give below the shorter one.

The coming of these Chinese to learn to be shoemakers, has brought this question home to Eastern laborers and manufacturers, in a direct and practical way. It is no longer a theorem to be solved on the distant sands of California: it must be ciphered out on the granite of New England as well. Senator Wilson and Gen. Butler have tried to demonstrate the necessity of debarring the Chinese from our shores.

The question is a grave one, and has two sides. It affects many interests and has wide bearings. It has aspects industrial, social, political, and religious. It can never be wisely settled by partial, party, class or sectional views. We can find our way out of this labyrinth, by clinging closely to simple and fundamental principles. These alone carried us through the complex masses of the slavery embroglio.

We suggest a few of these principles.

1. The introduction of the Chinese as *slaves*, in whatever form—modified or unmodified—must be strenuously resisted; and all tendencies in that way should be jealously watched; we have had enough of slavery.

2. The free immigration of the Chinese can hardly be prevented. It is guaranteed by treaties, by our practice in regard to all other nations, and by our proclamation that this land is the asylum for all people. We took possession of America, in spite of Indian preoccupation for the sufficient reason that there was room for us. We have invited all comers for the same reason, and it is as valid as ever; we have room yet.

3. Christians of America must lead these strangers to Christ. Their coming is providential. They will be a great acquisition to the country, if they

become good citizens. They will become good citizens if they become Christians. We should welcome them as coming to learn our language, and hear our Gospel, rather than that we should journey across the world to learn their difficult language and carry our Gospel to them. Modifying the words of Ex. Gov. Hawley, at the Woodstock Celebration, we would say, "With the flag of our country over us, we know not how to debar them; with the New Testament in our hand we do know how to welcome them."

[FROM THE CONGREGATIONALIST.]

THE CHINESE IN NORTH ADAMS.

BY REV. G. D. PIKE.

God is continually providing some better thing for us, as His Kingdom advances. But little more than a half century since, a few students at Williams College yearned in their hearts for the conversion of the heathen, and the churches have been refreshed by the glory of their success. And now, God in his providence, has brought into the same region, seventy-five representative men from a nationality of four hundred million heathen.

What does it presage? From ten thousand family altars within the past few years, prayer has ascended for the conversion of China, and scores of devoted missionaries have gone forth to that land.

Is the Hearer of Prayer providing for us an easier method of reaching these people? If Chinese must preach the Gospel to Chinese, as we believe, and if American civilization is most favorable for the spread of the Gospel, what does the coming of these men augur?

Inspired by these reflections I came to North Adams to-day. After registering at Wilson's, I made my way to Mr. C. T. Sampson's factory, a neat, roomy building surrounded by a spacious enclosure. An extemporized notice, "No Admittance," hung on the door, demon-

strating the inconvenience of sudden fame. A rap brought a young man, who gave me a seat in the outer office. Everything here seemed provided with excellent taste; desks, tables, carpets, and other furniture, all betoken care and thrift. I found the proprietor a man of dignified and gentlemanly appearance; a member of the Baptist church, who gave the impression of one fully competent to carry out his plan of work.

I expressed to him my desire to secure religious instruction for the workmen he had recently employed. He replied: "I am much obliged to you, sir, but that has not been overlooked. We are making arrangements to have them taught on the Sabbath, and the clergymen in the place will co-operate in securing teachers."

I suggested that in addition to Sabbath schools, the Chinese would gladly attend evening schools, and instanced the success of like work at the Five Points in New York.

Mr. Sampson seemed desirous that everything should be done for them that was possible, and said that Mr. G. W. Chase, who brought them from California, would tell me *his* plans for mission work among them.

Mr. Chase is a man of ability and enterprise, a member of the Congregational church, and a thorough Christian worker. He soon took me to the Chinese quarters, constructed especially for their accommodation. I found a spacious dining-room; dormitory neat and airy, large cook-rooms, wash-room, and work-shops; everything about the apartments cheerful and wholesome.

These Chinese are picked men, young and sprightly. After I had shaken hands with a half dozen, many more came up, slipping their little delicate hands into mine, saying: "Good-by," and "How do you do?" indiscriminately, for they use both, (the only English they speak,) as a greeting. How many times our greetings were repeated I do not know, they looked so entirely alike.

For lack of overseers, but twenty are as yet at work upon shoes, and to their efforts may be applied the Scripture phrase "patient continuance in well-doing." But the others are not idle; unlike many races they seem to delight in keeping busy. We found a part playing dominoes, and a part, a game similar to checkers, or fox and geese; some paper and bits of chips serving for board and men.

In the work-shop I met with Charles Ah Sing, their foreman and interpreter. When asked what he thought of the plan of starting an evening school, he seemed delighted, saying that he had learned our language (which he spoke quite freely) at an evening school in California, which he attended eight months. I learned subsequently, that he had offered to provide school books at his own expense for the instruction of his countrymen. He brings from the pastor of the Methodist church where he worshipped in California, a letter of introduction.

Mr. Chase arranged a meeting of the clergymen of North Adams, for the discussion of plans of instruction. There were present Rev. Mr. Sanford of the Baptist church, Rev. Mr. Griffith of the Methodist church, and Rev. Washington Gladden of the Congregational. All seemed desirous to illustrate to the Christian public what can be done for the salvation of Chinese in our land. The services of the American Missionary Association were offered, if needed, to aid in securing the best educational advantages.

Meanwhile, those who have prayed so long and waited so patiently, as they see the coming of the morning, can pray on, rejoicing in the hope that these efforts for China may be blessed, and that the result of the "better thing" which God has ordained, may be the conversion of scores of Chinese, some of whom He may elect to return to their fatherland, carrying the story of the cross.

North Adams, Mass., June 22, 1870.

OUR COLLEGE RECORD.

This is the season for College Commencements, and the newspapers are teeming with accounts of the anniversary exercises.

It is gratifying to the friends of the American Missionary Association, that it has organized so many institutions of learning at the South, that the anniversary exercises would make up a "Record" of their own.

But this gratification is well nigh crushed by the overwhelming sense of the rapid progress of events at the South, and of the need of strengthening and enlarging these institutions to meet that progress. The fate of the colored people hastens to a crisis. Low passions, bad influences, and worse men, are leagued together for their destruction. These institutions of ours are among the main dependencies for counteracting forces—for good teachers, intelligent ministers, and right social and political impulses. The people gladly use our schools. Shall they be endowed so as to meet the want? The West and the foreign field must not be neglected, but are American Christians sufficiently alive to the pressing exigencies of the South? Every one must ponder and decide for himself.

From the catalogues of our institutions now before us, we gather these facts:—

STRAIGHT UNIVERSITY, N. ORLEANS, LA.

Rev. J. W. HEALEY, A.M., President.

The catalogue of this institution presents a list of 26 instructors and 874 pupils. The latter are classified thus: Theological 12, Normal 60, Academical 192, Elementary 638.

The state legislature has adopted the Medical department, and made an appropriation of thirty five thousand dollars toward its endowment. Lectures will commence as soon as buildings and cabinets have been secured.

NEEDS.

The Theological Department has neither buildings nor library. The Academical Department has land and buildings for instruction, but needs a Boarding Hall for students from abroad. We wish to invite talented youth from other localities; and, to do this, a home must be provided for them. No better investment could be made than in this direction. The University must be endowed, to be permanently useful. Funds for scholarships and professorships are therefore needed. Christian beneficence cannot find a more remunerative investment than for these purposes. Hundreds of young men and women, of rare talent and promise, are waiting for the means of education.

FISK UNIVERSITY, NASHVILLE, TENN.

JOHN OGDEN, A. M., Pres. and Prin.

Thirteen officers and teachers manage this well-tested institution.

Three hundred students are in regular attendance, graded according to the following scale of

ORGANIZATION.

Normal and High School, numbering about 120 students, three-fourths of whom are preparing for teaching.

Model School, including three grades, viz: Grammar, Secondary and Primary Schools, which serve as training schools for both teachers and pupils.

Collegiate Department, including the preparatory College Classes, now fully organized.

A Theological Department for the accommodation of those who expect to enter the ministry of any evangelical denomination.

A Commercial Department, in which special attention is given to Penmanship, Book Keeping and the ordinary forms of business.

A Home, for the accommodation of 100 students from abroad, is established on the grounds, where the whole range of domestic, social and religious duties are exemplified and taught, and the most rigid order enforced.

ATLANTA UNIVERSITY, ATLANTA, GA.

E. A. WARE, A.M., President.

The catalogue gives the names of seven instructors and 89 students. Of the latter 56 are boarders, and 33 day scholars.

DEPARTMENTS.

The Preparatory Department (junior and middle classes) and the Normal Department are now in operation. The College and Professional Departments will be organized as soon as there is a demand for them.

In the Agricultural Department a beginning has been made. The cultivation of about five acres of land during the year has furnished the pupils practical instruction in gardening, as well as pleasant and healthful exercise. A much larger tract will be cultivated the next season.

THEOLOGICAL CLASS.

A class in theology will be organized in October. It will be open to all, regardless of denomination, who wish to fit themselves for the Christian ministry.

WANTS.

Furniture and bedding for the new building are needed immediately. Some Sunday schools and churches have each

volunteered to furnish a room. Will not others do the same?

Other needs are such as all young colleges have—buildings, endowments, scholarships, libraries, reference books, maps and charts, a bell, a clock, apparatus, &c.

No where is an institution of this kind more needed, and nowhere will the offerings of Philanthropy and Christianity be likely to produce earlier and richer fruit.

NORMAL AND AGRICULTURAL INSTITUTE, HAMPTON, VA.

Gen. S. C. ARMSTRONG, Principal.

From a neatly printed report we glean the following items respecting this institute:—

The Principal is assisted by a corps of six lady teachers. Mr. F. Richardson manages the farm and gives each winter a course of lectures on the applications of science to agriculture.

Total present attendance is seventy-five, graded into three classes,—the junior, middle and senior. The senior and pioneer class of twenty students is expected to graduate at the close of the next school year, June, 1871.

Fourteen undergraduates are engaged in teaching nearly six hundred pupils in Hampton and the neighboring counties, at salaries of ten dollars per month. Board is paid from avails of tuition, at the rate of ten cents a week for each child.

An act incorporating the following-named gentlemen as trustees of this Institute, has passed the General Assembly of the State of Virginia, and become a law:

Major-General O. O. Howard; Rev. George Whipple, Rev. M. E. Strieby, and Rev. E. P. Smith, of New York; Hon. John F. Lewis, U. S. Senator from Virginia, Colonel Robert W. Hughes, of Richmond; General J. F. B. Marshall, of Boston; General James A. Garfield, Member of Congress from Ohio; Samuel Holmes and Edgar Ketchum, Esqs., of New York; Secretary B. G. Northrup, of Connecticut; Mr. Alexander Hyde, of Massachusetts; Mr. H. C. Percy, of Norfolk, and S. C. Armstrong, of Hampton.

A large, three-story hall is rapidly completing, which will afford dormitory room for forty additional students, and provide assembly and recitation rooms for two hundred.

Able-bodied young men can earn by labor on the farm in term time, six to eight dollars per month; young women can earn in the industrial department and by housework, by working one day each week, and on Saturdays, from six to seven dollars per month.

An "Occasional Correspondent" of the *Boston Advertiser*, who visited Hampton recently, after paying a deserved tribute

to the invaluable services of Miss Jane Stuart Woolsey, in organizing and managing the industrial department for females, gives some particulars of the Institute's

WANTS.

"More than fifty applications have been rejected for want of room. When the new building is completed, double the number can be accommodated. Some six thousand dollars are wanted for this purpose. Funds are also needed for the purchase of books and apparatus, school furniture and for farm stock and implements. Ample provision should be made for the support of the teachers by a proper endowment, which should place the school on an independent basis and relieve the American Missionary Association, and others who have hitherto sustained the enterprise, from the necessity of further outlay on its behalf. The influence of an institution like this upon the future of the freedmen of the South is almost incalculable; and its importance in a political point of view should ensure for it from our wealthy patriots and philanthropists all the means needed for its endowment."

SOUTH CAROLINA.

A GREAT WANT.

This letter written by one of our Missionaries in the South, to a minister in New England, tells of a want so great, that we hope it will find friends ready and able to meet it.

CHARLESTON, June 30, 1870.

DEAR BROTHER—Since my last letter I have found my way to Charleston, S. C., and am ministering to the "Plymouth Congregational Church" in this city. I think the Lord of the Vineyard directed my way hither. Thus far he has given me work enough to do—work in which I am thoroughly interested. I have a church of 195 members, colored; a good church, whether judged with regard to the spirituality, morality, or Christian intelligence of its members.

THE WANT STATED.

I write to you now because we need help. We desire to build a chapel. Since I came here we have purchased a building lot for \$2,900, to be paid for in four annual payments. We have made the first payment with money previously collected in the church.

I think that our enterprise commends itself to the Christian public, especially to the Congregational Churches, for the following reasons:

THE CHURCH NO INTRUDER.

1. We are not thrusting a *new church* and *denomination* into a field where there are churches already.

Our people are Congregationalists of long standing. Most of them belonged, before the war, to the "Circular Church," an "Independent or Congregational Church" (I use the designation given in the official documents of that church), which had a large number of colored members who, according to the custom of the time and place, sat in the gallery while the white people sat below; who did not vote or hold office in the church, and who received the Lord's Supper after the white members had partaken of the elements. Since the war, our people, because they desired equality of privilege, have separated themselves from the white members, and formed a Church truly Congregational in principle. They know no church but the Congregational. They were baptized in it in their infancy. It is their home. They are bound very closely together, and much of their efficiency as Christians depends upon maintaining this church organization.

IT SHOULD LIVE.

2. If it is desirable that the doctrines, the freedom, the intelligent Christian culture of Congregationalism should have their influence in the South, as they have had in the North, this point should be strengthened as a vantage ground for further effort.

Our church is said to be the largest Congregational Church, made up of colored members, in the United States. Most of the members can read. They were well taught in Christian doctrine. In worship they do not forget the injunction, "Let all things be done decently and in order." Our church should be cared for as a promising centre of

influence in moulding for good the character of the colored people.

NEEDS A HOME.

3. Our church, because it has been without a home, has thus far failed to exert the influence which might otherwise have been expected. It has been tossed about from place to place; and though having now the privilege of worship in the hall of the school supported by the A. M. A., that hall is not a church. It is on *the extreme western border of the city, so far from the centre that it is difficult to gather there a congregation.*

OTHERS ARE HELPED.

4. Other denominations at the North have given largely to provide houses of worship for the colored people, and the result is seen in the growth of their churches.

The Methodist Church North purchased, soon after the war, a church for the colored people, paying for it \$20,000 in gold (more than three-fourths of which was supplied by Northern contributions); and a chapel, also, for which \$5,000 were contributed at the North; and they have gathered about 1,500 members. A large brick building has been erected here, mainly by Northern contributions. The Church, which is Presbyterian, now numbers 400 members.

If our brethren at the North will do *half as much* for us as the Methodists and Presbyterians have done for their churches, we shall feel that we have abundant encouragement for the future.

HELPS ITSELF; MORE NEEDED.

5. Our people *cannot immediately* build a house of worship without help from abroad. With their utmost effort they will hardly raise more, during the present year, than enough to meet the second payment on the lot, which must be made in December. This sum is gathered by littles, principally from the earnings of the wash-tub and the needle—earnings so small that our friends at the North would think it impossible to

live comfortably upon them, to say nothing of building a church. We depend upon the contributions of the women, because their labor is more in demand than that of the men. Families are very commonly supported more by female labor than by male—for many of the men find employment only a part of the time.

6. Our house *should be built immediately*. It would be good economy for the Congregational Churches to help us do it. With a chapel, our people would be able to assume mainly the support of their minister.

JUBILEE OFFERING.

7. This Jubilee year of Congregationalism in America makes its call for large contributions in the interest of the principles and polity of the Pilgrims.

To those who give under the impulse of this Jubilee movement, I present our cause as worthy of their special consideration.

I ask for aid to build a *chapel* rather than a *church*—not because we would not prefer to build a church at the outset, but because we can hope to raise money *immediately* to build a chapel; and a chapel built will help to build a church when it shall be needed. We can build a chapel of wood for \$5,000; but a brick church will cost at least \$20,000.

Our Church members are not inclined to ask further aid of their friends at the North. They are deeply grateful that a minister and teachers have been sent to them, and they do not venture to ask for more. I ask in their behalf, or rather in behalf of the cause of Christ, because I think that a true Christian economy requires a vigorous prosecution of this enterprise.

And now, Brother P. the question is whether any of your people have in their hands any of the Lord's money which should be devoted to this work? I have as yet made no public effort to raise money at the North, and I do not

think that any solicitation should be made for this special object which will tend to diminish materially the contributions made to the general fund of the A. M. A. It is thought that to present the cause to *individuals*, or perhaps ask Sabbath Schools to contribute to furnish windows, or seats, or desk for the chapel, will not interfere with the general receipts.

Please write to me direct, to care of William E. Whiting, 59 Reade Street, New York.

JAMES T. FORD.

A COMMUNION SEASON.

The BREWER ORPHAN ASYLUM is situated on the sea coast, a few miles from Wilmington, N. C. A season of spiritual refreshing has been enjoyed there during the past winter, and we are furnished below with an interesting sketch of the first communion season. No church exists in the Asylum, but the teachers and converts are connected with the church in Wilmington, under the care of Rev. Mr. Blake, the missionary of the A. M. A.

No incident of the work in Wilmington, during the year that is just completed, is more worthy of mention, than the Communion Service, held at the Brewer Orphan Asylum, on the first Sabbath in May. The object of such a service was two-fold; that some of the converts in the revival there, during the winter, might acknowledge Christ, and unite with the church, and also that all the people in that region, who were members of distant churches, might sit down together at the table of the Lord. Notice of the service had been previously given, and that beautiful spring morning found a goodly congregation gathered on the Asylum grounds, in the old rebel barracks, the school house and the church for that whole region.

In the centre of the room the children sat in their small arm chairs. I doubt if they had ever felt so proud and happy in all their lives before. For a barrel of clothing sent out expressly for them from Newton, Mass., had arrived the week before, and it would have done any one's

heart good to have seen the change that same barrel effected in their appearance.

The forms used in School were placed against the walls, and benches set in front of them, on three sides of the room.

On these were seated the population of the neighborhood, forming a decently dressed and attentive congregation. Behind the clergyman were several lady teachers and members of the church in the city, and three white men who came by invitation.

The furniture of the room was for the most part of the roughest description, but a marble-topped mahogany table, relic of a Northern home, stood in front of the clergyman, and cane-seat office chairs were placed for the visitors. Such are the contrasts of the South-land.

No silver service contained the memorials of a Saviour's dying love, nor did any instrument lead the voices that sang His praise, but the worship of the heart was there, and the birds without mingled their notes with the songs that went up to Heaven.

Words cannot describe the beauty of the outside world, as seen through the open door of that humble sanctuary. Tall trees stretched their massive limbs on high, and from them drooped magnificent leaves that were in embryo a month before. The waters of the Sound glistened in the sunlight, and the perfume of summer lingered in the air.

In brief and simple terms the love of Jesus was unfolded, and the nature of the service was explained. All, save the very youngest, listened with undivided attention, for all felt that the presence of the Lord was there. Then the simple creed of the infant church was read, and two young men stood, up in company with their teacher, and named the name of Christ.

There were others who thought they had found Jesus, but it was not considered best for them to unite on that day.

Then followed the communion. The number who partook was not large, but there was solemnity and thoughtfulness evinced in the faces of those who were passed by.

Four states of the Union and a land beyond the sea, were represented in that company, which is scattered never to be gathered together again, until we shall sit down in "Heavenly places in Christ Jesus." But we hope that that first communion may be but a foretaste of many blessed seasons yet to be enjoyed by that people and on those grounds.

H. W. B.

Appreciative.

An officer of the Freedmen's Bureau in Missouri, who has had excellent opportunities of knowing the colored people, writes thus concerning Field Sec. Smith's recent article in the *American Missionary*. We are glad to find the representations we give of the state of affairs at the South, thus frankly and understandingly endorsed.

I have just received the July number of *American Missionary*. I am much struck and pleased with Secretary Smith's candid and thoughtful article. It is the most intelligent statement I have ever seen of the condition of the freedmen, both as to the progress they have made and the present difficulties to be encountered in their further elevation. What is said regarding the moral and religious condition, many, perhaps know to be true.—You and I do,—and I am glad some one has been found to state it boldly and pointedly. I wish it might be copied in every religious paper of the land.

Very truly yours,

☞ "In the June number of our Magazine, the list of teachers in the Middle Department, 'supported by the A. M. A.' gives the name of Miss Anna Snowden, of Norwalk Ct. Miss Snowden declined receiving any salary."

NOTICE.

To our Teachers late from Norfolk, Va.

Mr. N. C. Percy, Norfolk, Va., has just published an eight page sheet, entitled "Our Memorial, No. 2," containing news so far as it could be obtained

specting those teachers who have served this association there.

He will mail copies to all ex-teachers and their friends, who are sufficiently interested to send for it.

We should imagine that every one concerned could be glad to obtain a copy of this "Memorial" or although we were but rarely in the charmed circle of N. T.'s. at Norfolk, and then only as a guest, we yet can testify to a very pleasant half hour spent in reading the copy sent to us.—[Ed. M. Mis.]

POETRY.

REST.

BY COL. C. G. BAYLOR.

Oh! soul unto thy rest return,
From wandering darkness and despair,
In Jesus' bosom tranquil lie;
Thine only place of rest is there,
In Him abide, through love with prayer.

Why hopeless, why unquiet mourn?
Reigns not thy Lord in Paradise?
Ah! yes, and from His Heavenly throne,
Beholds thee ever, hears thy sighs,
Pitying hears, thy ceaseless cries.

Then mourn Oh! weary soul no more,
By brooding doubts and fears oppress'd,
Within thy Saviour's outstretch'd arms,
Upon the everlasting breast,
With Holy peace, find there thy Rest.

CHILDREN'S DEPARTMENT.

—:O:—

THE TWO ANGELS.—A traveller, who spent some time in Turkey, relates a beautiful parable which was told him by a dervish, and it seems even more beautiful than Sterne's celebrated figure of the accusing spirit and recording angel: "Every man," said the dervish, "has two angels, one on his right shoulder and one on his left. When he does anything good, the angel on his right shoulder writes it down and seals it, because what well done is done forever. When he does evil, the angel on his left side writes it down, and he waits till midnight. If before that time the man bows his head and exclaims, 'Gracious Allah! I have sinned; forgive me!' the angel rubs out the record; but if not, at midnight he seals it, and the beloved angel on the right shoulder weeps."

FIVE ANSWERS TO A QUESTION.

I asked a student what three things he most wished. He said, "Give me books, health, and quiet, and I care for nothing more."

I asked a miser, and he cried, "money! money!"

I asked a pauper, and he faintly said, "Bread!"

I asked a drunkard, and he loudly called for "Strong drink."

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame and pleasure."

I asked a poor man, who had long borne the character of an experienced Christian, he replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things; First, that I may be found *in* Christ; secondly, that I may be *like* Christ; thirdly, that I may be *with* Christ."

CAN THE VIRGIN MARY TAKE CARE OF ME?

An Irish boy asked his priest, "Will the blessed Virgin Mary take care of me?"

"Yes, my son, if you are true to all the requirements of the holy Catholic Church she will take care of you."

"Are you sure she will take care of me?"

"Quite sure if you do as I command you."

"Will she keep my soul, and take me to heaven safe when I die?"

"Yes, if you die in the bosom of the Church."

"You are very sure, sir?"

"Yes, quite sure."

"Well, sir, I am not sure, for I read that once, in going from Jerusalem, she lost her own child; and if she could lose *him* she might lose *me*."

But *Jesus* can and will take care of you, and save you, if you put all your trust in him.

I'LL TAKE WHAT FATHER TAKES.

"What will you take to drink?" asked a waiter of a young lad who for the first

time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what father takes."

The answer reached the father's ear, and instantly the full responsibility of his position flashed upon him. And the father shuddered as the history of several young men, once promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes be blasted, and that open-faced lad become a burden? But for strong drink they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls he will not have me to blame;" and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water;" and from that day to this, strong drink has been banished from that man's home.

UNCHECKED GROWTH.

"I saw, years ago," said an old man to a little boy, "a little packet of something that I thought was rubbish, lying about in a drawer; and without thinking what I was doing, I scattered it upon a grass-plot before my windows. It happened to be the seed of a common plant, and before long it sprang up and burst into blossom. I thought little of it at the time, but I soon found that it began to spread itself all over the garden, till it seemed likely to choke everything else. I got persons to help me to root it up, yet all our efforts for some time seemed to be unavailing, and it was not till after we had worked for several years that the ground was quite cleared of it. A little of the plant would perhaps have been an ornament, but its overgrowth became a trouble, as it seemed likely to injure every shrub that was near it."

"What is the meaning of this story, O master?" asked the boy, thinking there was some deeper truth in the words than at first sight appeared.

"I mean this," the teacher answered; "there are some habits we allow ourselves to get into, such as regarding everything from a satirical or a humorous point of view, that threaten to render useless all our more serious thoughts and higher aspirations. Remember, neither satire nor humor is wrong in itself, but either may become a deadly enemy to good, if it is allowed to spread unchecked."

OBITUARY.

DEATH OF MISS HARRIET R. BALDWIN.

EUFULA, ALA, April 23, 1870

Dear Sir,—I meant to have sent you before some account of the death of our dear Miss Baldwin, who left us on the twenty-seventh of March, after a painful illness of three weeks.

Miss Baldwin entered the work from pure love of it. She did not count it a sacrifice, though she left a beautiful home of comfort and love, where she was tenderly cherished, and where she is mourned to-day by hearts that will never cease to miss and long for her.

She came entirely at her own expense, asking no reward but the pleasure of being allowed to do the work, and her only expression in speaking of it was, "He let me come."

Before leaving for the South she had but just returned from a delightful trip to Niagara and Chicago, and of Niagara she could hardly say enough; but as we came on our way to our humble work, stopping at the Louisville, Atlanta and Macon "Homes," where she obtained her first glimpses of the freed people and the work among them, and met many noble and earnest teachers, she declared that no mere pleasure trip could compare with it. At Atlanta we were very much impressed by the cheerful self-denial, the deep consecration to God's work, which seemed to be the very atmosphere of the home. After we retired to our room neither of us spoke much; at length I said "There is something here which touches the sub-

time." She did not answer me and putting out my hand, I found she was weeping. "Oh!" said she, "it is greater than Niagara."

She entered into the work with all her heart, we were very happy every day of those months, though we were living in a very humble way. She used often to say as we walked on to school in the morning, that we were the two happiest people in Eufaula; and I am not sure but we were.

She had it in her heart to give as much of her life as she could to this work, and planned for coming another year, and yet she often spoke strangely, as if she felt that she was to die here. One night she said to me, "If you were to die, what do you suppose I should do?" I said I didn't know, "I think," said she, "I should send you home if I could, and I should stay and do the work." I knew then it was only a tender way of telling me what she should wish me to do.

Her disease was pneumonia, and her sufferings were intense, but they only served to bring into beautiful light how sweetly the soul may possess itself in patience when stayed on God, and how great is the work wrought of Him in the sanctified nature.

The consciousness of her suffering seemed secondary, sometimes quite lost in the view of the glories of God's nature which seemed revealed to her. "It is so beautiful, so beautiful!" she kept repeating, "What is beautiful," I asked, "What! oh, what!" she exclaimed, in reply. "Oh! I don't know! it's all God! it's all God! there's only God!"

I said to her once, that if she had not come here with me she might not have been sick. She looked up at me and seeing me in tears said, "You mustn't think that! oh, you *mustn't* think that! Havn't I told you what a blessed year it has been? and this is just as blessed as any part of it!"

The black children haunted the house;

I could not let them into the room, but they would stand about the door that they might catch a glimpse of her as it was occasionally opened; and many a time I saw woolly heads and large earnest eyes peering in at the windows. Uncle Sandy, the poor old man who lives in the yard, wished to see her one morning when we thought her dying; she took his black hand in her two thin white ones and said, "Uncle Sandy, I am glad to have seen you." He could only sob out, "Oh, missus! oh, missus!" then he kissed her hand, and as if the kiss were not worthy, wiped it off tenderly upon his ragged sleeve.

The night before she died her father came, and afterwards took her precious remains away with him to their New England home, but her spirit still seems to be here with us in the work she loved, a work which is now to us who were associated with her still more dear and sacred for her sake.

With much respect,

EMELINE M. WRIGHT.

Died in Jacksonville, Fla., June 19th, 1870, ELIZABETH WEBSTER, wife of Rev. J. K. WARNER.

"In the halls of mirth and feasting,
"Servants stand with folded hands;
"Waiting with their watchful glances,
"For the Master's quick commands.
"Yet they may remain unbidden,
"Through the feast to come, or go,
"But they serve and serve as truly,
"As those hurrying to and fro."

In all service we find the active and the quiet; perils by sea and land, and the giving of two mites; they who bear the banners, win the scars and die gallantly, or march home victorious; and they who unsustained by popular sympathy, uninspired by applause, perform the silent service seen by One only, yet as truly service, as needful and as great.

It is easy to praise these heroes, it is indeed the fashion, patronizingly to extol them, yet how few choose their lot.

Our mission work at the South is largely of this order; it resembles His who took upon Him the form of a servant, and came not to be ministered unto but to minister. Depreciated in the North, and exposing to contempt and hostility South, it offers no allurements to pride, ambition, and the desire for authority.

Of no department is this so true, as that of the matron of a mission family. Her homely round of housewifely duties, seems scarcely to catch the light of Heaven, which brightens the missionary's path. To regulate a household of eighteen or twenty persons, exercising hospitality, notwithstanding the disabilities of over-crowded, under furnished apartments; to listen patiently to the wants, real or supposed, of the various members; to remember peculiarities, harmonize incongruities, soften asperities, bear with infirmities, this indeed demands courage, fortitude, endurance, Christian devotion of the highest order.

Such were the qualities and so were they displayed, which endeared Mrs. Warner to the mission family, in Augusta, Ga., in 1867-8. We scarcely realized how large the place she filled, till suddenly it is left vacant; she rests from her labors, and her works do follow her.

Born in Bridgewater, N. H. Nov. 1836, she graduated from the N. H. Literary Institute with the highest honors, excelling especially in mathematics and the classics. Her knowledge of Latin nearly equalled that attained in our best colleges. At this institution it has been written of her that she experienced that religion which "changes generosity into self-devotion, and love into sacrifice." For several years she was eminently successful as a teacher in the state of Wisconsin. In Fort Atkinson, Wis., she had charge of the classical department, and was invited to become principal of the Institute.

Dec. 6th, 1865, she married Rev. J. K. Warner, and, in the words of another,

"Was a devoted wife and a wise, discreet, faithful and loving mother, whose children already 'call her blessed.' Her religious convictions were deep; her faith unflinching, and her life almost without a blemish. She was conscientious to the highest degree, cheerful even in the greatest suffering, generous almost to a fault; thoroughly unselfish—ministering to the sick, when she was more in need of being ministered unto. And though she died without a word, her life is proof that she was ripe for transplanting."

RECEIPTS

FOR JUNE, 1870.

MAINE, \$81.72.

Athens. "A Friend".....	20 00
Bluehill. M. E. Johnson.....	5 00
Falmouth. James Hamilton.....	2 00
Farmington. Cong. Ch.....	2 00
Oak Hill. "Thornton".....	1 00
Yarmouth. First Cong. Ch. bal. to const.	
JENNIE L. PUTNAM and MRS. DEBORAH ANN SOULE, L. M's.....	51 72

NEW HAMPSHIRE, \$444.87.

Amherst. Cong. Ch.....	29 22
Antrim. Imila Wright.....	7 00
Durham. Cong. Ch.....	15 00
Farmington. First Cong. Ch.....	10 00
Frances town. Joseph Kingsbury.....	40 00
Gilsum. Cong. Ch.....	17 00
Goffstown. "A Friend".....	1 00
Marlborough. Trin. Cong. Sab. Sch.....	37 35
Milford. Cong. Ch. for a Teacher.....	202 05
Mount Vernon. Mrs. James Bruce, Mrs. John Smith and Kimball Batchelder \$5. ea.....	15 00
Orford. John Cole.....	5 00
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Wilton. Cong. Ch.....	59 50

VERMONT, \$362.38.

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Castleton. Cong. Sab. Sch. bal. to const.	
DEA. WM. C. GUERNSEY, HENRY S. CROCHERON, FRANK C. DENISON, WM. C. RICE, JOHN M. GRISWOLD and WILLIAM C. LANGDON L. M's.....	86 75
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Morristown. Mrs. H. Bailey.....	1 75
Rutland. Cong. Ch.....	53 00
Saint Johnsbury. First Cong. Ch.....	8 25
Thetford. Cong. Ch. bal. to const. PHINEAS RUGG L. M.....	5 00
Vergennes. Cong. Ch.....	22 15
Waterbury. Cong. Ch. (addl.).....	9 00
Waterford. J. P.....	25
West Westminster. Cong. Sab. Sch.....	13 50
Westford. Cong. Ch.....	23 88

MASSACHUSETTS, \$3,685.38.

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Chelsea. Chestnut St. Sab. Sch.....	195 00
Clinton. First Cong. Ch.....	65 53
Danvers. Maple St. Cong. Ch., to const. GEO. W. ANDREWS, MISS LOUISA TAPLEY and REV. JAMES BRAND L. M's.....	159 75
Dracut. First Evang. Cong. Ch.....	30 00
East Randolph. Winthrop Sab. Sch.....	15 14
Enfield. ESTATE of Lucina Homer, by Ira D. Haskell, Ex.....	1200 00
Fitchburgh. "J. L. E.".....	1 50
Georgetown. First Cong. Ch.....	17 40
Gill. Cong. Ch. bal. to const. REV. E. S. POTTEE, L. M.....	3 00
Groton. Union Cong. Ch.....	49 73
Haverhill. John Kendrick \$10., Mrs. A. M. Swan \$5.....	15 00

Harwich Port. Pilgrim Church.....	10 00	Plantsville. H. D. Smith \$50. <i>for a Library</i> ,	
Holliston. First Cong. Sab. Sch. \$10., Mrs.		Cong. Sab. Sch. \$7.25.....	57 25
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Lowell. First Cong. Ch. b. of C. val. \$100.		Pratt \$5.....	20 00
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North Brookfield. First Cong. Ch. \$253.65,		Edmund Tuttle \$20. bal. to const. MARY	
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Soc. \$2. and b. of C.....	2 00		
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er, by Rev. J. Brewer.....	10 00		
Stoughton. Betsey E. Capen.....	2 00		
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Worcester. Plymouth Cong. Ch. (\$30. of			
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\$253.34, Salem St. Cong. Sab. Sch., <i>for a</i>			
<i>Teacher</i> , \$220., Union Ch. \$158.28, Ladies			
of Central Ch. b. of C.....	636 62		
RHODE ISLAND, \$431.			
Pawtucket. Robert Cushman \$200., Rev.			
J. H. Lyon \$25., E. L. Freeman \$5.....	230 00		
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Rev. J. W. Kingsbury \$2., 6 Individuals			
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\$1.....	6 00		
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Madison. M. R. Burnham.....	50 00		
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Covington. Bureau R. F. & A. L.....	610 00		
Lexington. Bureau R. F. and A. L. \$160.,			
Public School Fund \$125., Freedmen <i>for</i>			
<i>Schools</i> \$61.95.....	346 95		
Louisville. Freedmen, <i>for Schools</i>	130 75		
TENNESSEE, \$1,632.30.			
Chattanooga. Freedmen, <i>for Schools</i>	17 50		
Memphis. Second Cong. Ch.....	25 00		
Nashville. Fisk University.....	1589 80		
NORTH CAROLINA.			
Wilmington. Miss W.....	50		
SOUTH CAROLINA.			
Beaufort. Tax Commissioners' Fund \$400.,			
Freedmen, <i>for Schools</i> \$43.....	443 00		

GEORGIA, \$904.30.

Atlanta. University \$294.40, Storr's School, \$110.40.....	404 80
Brunswick. Freedmen, for Schools.....	131 00
Marietta. Freedmen, for Schools.....	200 60
Newton. Freedmen, for Schools.....	167 90

ALABAMA, \$2,356.53.

Marion. Freedmen, for Schools.....	60 00
Montgomery. Freedmen, for Schools, \$95.-50, G. Stanley Pope \$15.....	110 50
Talladega. Bureau R. F. & A. L. \$2,042.10, Freedmen for Schools \$108.93, Ambrose Hedding \$15.....	2,166 03
Winterboro'. Bureau R. F. & A. L.	20 00

FLORIDA.

St. Augustine. Dr. O. Bronson.....	12 50
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MISSISSIPPI, \$1,129.

——. Bureau R. F. & A. L.	879 00
Meridian. Freedmen, for Schools.....	250 00

MISSOURI, \$370.

——. Bureau R. F. & A. L.	360 00
St. Louis. A. Sumner.....	10 00

LOUISIANA.

——. Bureau R. F. & A. L.	1800 00
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ARKANSAS.

——. Bureau R. F. & A. L.	130 00
Fayetteville. Local School Board \$300., Freedmen for Schools \$41.....	341 00

OHIO, \$742.69.

Amherst. Cong. Ch.	10 85
Avon. Union Bapt. Ch.	6 05
Chagrin Falls. C. Bullard.....	5 00
Chester. Cong. Ch. \$8. and Sab. Sch. \$19.57 Cincinnati. B. S. Lloyd \$30., Dr. B. P. Aydelott \$30., Allen & Co. \$25., A. S. Merrill \$20., J. Troustine \$5.....	27 57
Cleveland Heights. Dr. A. C. Hart and A. Kellogg \$10. ea.	110 00
Cuyahoga. Cong. Ch.	20 00
Fredericktown. A. H. Royce.....	20 10
Granville. W. W. Bancroft, M. D., by Mrs. A. M. Bancroft.....	10 00
Household Corners. "W. B.".....	100 00
Kingsville. Joshua Gage.....	1 23
Lebanon. A. Holbrook and family.....	5 00
Mallet Creek. L. H. Branch \$5., W. W. M. \$1.....	5 00
Mayfield.	6 00
New Rochester. U. B. Church.....	3 50
Norwalk. Simeon Jones.....	2 10
Oberlin. Alfred Beecher \$100., Mary C. Waterbury \$24.75, Unity Ch. \$5.13.....	5 00
Pleasant Ridge. C. Turrill.....	129 88
Plymouth. A. J. F.....	11 00
Rockport. Joseph Triskot.....	50
Sheffield. Cong. Ch.	20 00
Solon.	30 00
Toledo. Dr. N. Trowbridge and M. Mott \$10. ea., F. Hubbard, C. H. Bush, T. B. Casey, W. W. Griffith and N. J. Waterman \$5. ea., A. W. Howard, J. S. Dickinson, J. F. De Wolf and G. R. Hayes \$3. ea., James Raymer and Mr. Tracy \$2. ea., G. B. Brown, J. N. Stevens, W. H. Eager, A. C. Moore, T. B. Dodge, T. B. Preston and ——— Bailey \$1. ea., Others \$1., for a Teacher, Edson Allen, for a Teacher, \$10.....	15 67

Tiffin. A. Rawson \$12., Dr. J. Chambers \$5., 3 Individuals \$1. ea., Mrs. W. 75c. Evang. Ass'n Ch. \$4.14.....	79 00
Vermillion. Cong. Ch.	24 89
Wayne. Cong. Ch.	17 50
Williamsfield. Cong. Ch.	46 50
——.	30 35

ILLINOIS, \$1,216.49.

Alden. Presb. Ch. Sab. Sch.	3 00
Chatsworth. James Adams.....	10 00
Chicago. First Cong. Ch. \$202.39, & Sab. Sch. \$50., O. A. Bogue \$200., C. H. Blakely	

\$30., Leavitt St. Cong. Ch. \$26.25, Mrs.

Kitty F. Howard \$3.....	511 64
Collinsville. Presb. Ch. and Friends.....	24 00
Cottage Hill. "A Lady".....	25 00
Cottonwood Grove. Bethel Presb. Ch.	31 00
Crystal Lake. Cong. Ch. (in part).....	2 65
Farm Ridge. Rev. J. P. Hiester.....	5 00
Geneseo. Cong. Ch. (ad'l).....	11 00
Greenville. Rev. M. M. Longley and wife \$10. Cong. Ch. (in part) \$9.80.....	19 80
Hillsborough. Prof. L. S. Brown and wife	5 00
Lamoille. Cong. Ch. (ad'l).....	13 50
Malden. Cong. Ch. (ad'l).....	4 00
Metamora. Geo. Kern.....	5 00
Ottawa. Cong. Ch. (ad'l).....	35 00
Peoria. Cong. Ch. \$105.75, Others \$63.....	168 75
Port Byron. Cong. Ch.	7 00
Ridgefield. Presb. Ch.	8 15
Roseville. First Cong. Ch.	15 00
Union Grove. Mrs. Caroline Little.....	5 00
Washington Heights. Rev. L. Foster and wife, for Chinese M.....	50 00
Wheaton. First Ch. of Christ (ad'l).....	17 00
——. Bureau R. F. & A. L.	240 00

MICHIGAN, \$305.85.

Adrian. Adrian College.....	34 25
Alpine and Walker. Cong. Ch's.....	6 75
Amada. Cong. Ch. and "Friends".....	11 00
Battle Creek. T. C. Clark \$3., G. Lowree \$2.....	5 00
Brady. Cong. Ch.	3 00
Cadysville. Cong. Ch.	3 25
Charlotte. Cong. Ch. (ad'l).....	19 50
Clinton. L. Stevens.....	5 00
Detroit. Rev. C. C. Foote \$50., H. Gertie Foote \$5.....	55 00
Dorr. Edward Averill \$10., Others \$8.50.....	18 50
Grand Blanc. Edward Parsons.....	5 00
Grand Rapids. S. H. Ballard and P. V. Fox \$5. ea., Others \$12.....	22 00
Lamont. Cong. Ch.	15 00
Memphis. Cong. Ch. (in part).....	18 57
North Adams. Cong. Ch. (in part).....	4 00
Paris. Cong. Ch.	6 75
Saint Johns. Cong. Ch.	18 33
Somerset. Second Cong. Ch.	6 95
Tecumseh. Presb. Ch.	48 00

WISCONSIN, \$54.98.

Brandon. First Cong. Ch.	34 25
Burlington. Cong. Sab. Sch.	3 39
Ripon. Josiah Phelps.....	5 00
Springvale. First Cong. Ch.	1 75
Trempealeau. Cong. Ch.	10 60

IOWA, \$190.50.

Burlington. Mrs. Jos. Everall.....	5 00
Clinton. Cong. Ch. (in part).....	42 50
Crawfordville. Cong. Ch. (in part).....	1 00
Denmark. Cong. Ch.	50 00
De Witt. Cong. Ch. (in part).....	2 00
Grinnell. Cong. Ch.	58 50
Hillsboro'. J. W. Hammond.....	2 00
Le Grand. W. N. Craig.....	10 00
Lyons. Cong. Ch. (in part).....	10 00
Monroe. Rev. C. H.	25
Newton. "A Friend" \$2. for Freedmen and \$1. for Foreign M.....	3 00
Vinton. Joseph Young.....	5 00
Wayne. Cong. Ch. (in part).....	1 25

KANSAS, \$72.25.

Eureka. Cong. Ch.	9 00
Lawrence. Cong. Ch.	11 55
Leavenworth. Cong. Ch.	50 35
Topeka. Cong. Sab. Sch.	1 35

MINNESOTA.

Waseca. Lyman Humiston.....	5 00
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DOMINION OF CANADA.

St. Catharine's. Am. Presb. Ch.	36 58
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Total.....\$21,547 08

W. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CINCINNATI . Rev. E. M. Cravath, 176 Elm St.

CHICAGO . . . S. N. Clark, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.